THE GOOD END

(OF ONES LIFE)
IT MEANS, PORTENTS AND THE WARNING
OF THE BAD END

حسن الخاتمة وسوء الخاتمة

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In the Name of Allah the All-Beneficent, All-Merciful

The Good End

Praise be to Allah whose Mercy embraced each and every thing and who keeps account of all things (i.e. He knows the exact number of every thing). He had mercy on whom He willed through that which he enjoined (on them to perform) on this world which (if they perform them) consequently raise their ranks on the Hereafter, so they (Muslims) were perseverant in His obedience and strove in His worship; if they are inflicted with calamities and show patience it will be good for them (in the Hereafter), and if favours are bestowed to them [by Allah] and they are thankful and grateful [for Allah], it will be good for them in the Hereafter, and concerning them Allah said:

> **"Only those who are patient shall receive their rewards in full, without reckoning".** [Az-Zumar (10)]

I bear witness that there is no true God but Allah who has no partner, and I bear witness that Muhammad ﷺ is His Slave and Messenger who sent as a mercy for the Alamin, prayers from Allah be on him, his household and his reverend Companions.

A portion (of good) for a man in this world is his lifetime; if he makes good use of it in things that benefit him in the eternal abode (Paradise), then his trade will be of a great profit. But if he misuses it (his life) by committing sins and disobedience till he meets Allah in such a state, he is surely of those who are losers; how many of them in the graves?! He who is of a sound sense calls himself for account before Allah calls him to account (on the Day of Account), and fears his sins (and consequently get faraway from them) before they lead him to destruction (i.e. HellFire). Ibn Mas'ood رضي الله عنه said:

> **"The (true) believer sees his sins (and himself) as if he is sitting at the side of a mountain which he fears it will soon fall upon him"** [Bukhari (11/88-89) and Muslim]

How many a man who persisted on committing a small sin and was familiar with it and considered it to be nothing, and never thought of the greatness of the One whom he (the sinner) disobeyed and so it (this small sin) was the bad end (of his life and so he was admitted to Hell-Fire). Anas Ibn Malik رضي الله عنه said:

"You do deeds, which you consider smaller than a hair, we used to consider as major sins at the time of Prophet ﷺ" [Bukhari (11/283)]

Allah the All-Mighty drew the believers attention in the Holy Qur'an to the importance of the good end (of one's life and deeds); He says:

"O you who believe! Fear Allah [by doing all that He has ordered and by abstaining from all that He has forbidden] as He should be feared, and die not except in a state of Islam [as Muslims] with complete submission to Allah." (Qur'an 3: 102)

He also said:

"And worship your Rabb [Lord] until there comes unto you the certainty [i.e. death]." (Qur'an 15: 99)

The order (in the previous verses) to fear Allah and worship Him (Alone) continues till one dies so that good end (of one's life and deeds) could be achieved. The Prophet ﷺ informed us that there are some people who strive in doing obedience for a long time of their lives but shortly before they die they commit sins and disobediences and end their lives in such a state (and consequently they are admitted to Hell-Fire). The Prophet ﷺ said:

"A man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of (Hell-) Fire and enters Hell-Fire." [Bukhari (11/417), and Muslim Narration no. (2643)- I translated the complete hadith for more benefit to the reader (Translator)].

Sahl Ibn Sa'd As-Saidi ﷺ, narrated that during one of his battles, the Prophet ﷺ encountered the disbelievers (polytheists, pagans, and idolaters), and the two armies fought, and each of them turned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every single isolated pagan and strike him with his sword. It was said: "O Allah's

Messenger! None has fought so satisfactory as so-and-so (namely, that brave Muslim)." The Prophet ﷺ said: **"He is from the dwellers of the Hell-Fire."** Then a man from amongst the people said: "I will follow him and accompany him in his fast and slow movements." The (brave) man got wounded, and wanting to die at once; he put the handle of his sword on the ground and its tip in between his breast, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet ﷺ, and said: "I testify that you are the Messenger of Allah." The Prophet ﷺ said: **"What is this?!"** The man told him the whole story. The Prophet ﷺ said:

> **"A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of Hellfire and a man may do what may seem to the people as the deeds of the dwellers of Hell-Fire, but he is from the dwellers of Paradise."** [Fath al Bari the explanation of Sahih Bukhari (7/538-4202) page 538. The first edition of Dar Ar-Rayyan (1988)].

Allah the All-Mighty, described His believing slaves (in the Holy Qur'an) as the ones who joined between fear of Allah's punishment and sincerity in worship in their hearts. He the All-Mighty, said:

> **"Verily! Those who live in awe for fear of their Rabb [Lord]; And those who believe in the Ayat [proofs, verses, lessons,...] of their Rabb; And those who join not anyone [in worship] as partners with Allah; And those who give that [their charity] which they give [and also do other good deeds] with their hearts full of fear [whether their alms and charities are accepted or not], because they are sure to return to their Rabb [for reckoning]. It is those who race for good deeds and they are foremost in them [e.g. offering the compulsory, Salat [prayers] in their [early] stated, fixed times and so on]** (Qur'an 23: 57-61).

This was the state of the reverend Companions. Ahmad narrated from Abu Bakr-As,Siddiq ﷺ that he said:

> **"I wish I was a hair in a believer's body."**

And he ﷺ used to hold his tongue and say:

> **"This is the thing that led me to the ways (of destruction)."**

Ali Ibn Abi Talib ﷺ used to fear two things: the long hope, and following desires. He ﷺ said:

> **"Long hope makes (you) forget all about the Hereafter, and following desires hinders (you) from the way of Truth (i.e. Islamic monotheism, good deeds, obedience, etc.)"**,

and also he used to say:

> **"Verily, this world has run away and the Hereafter is coming forward (to us) very fast. And there are sons for each one of them, so be of the sons of the Hereafter [i.e. loving the Hereafter and do good deeds that Allah has enjoined so that He may admit you to Paradise], and do not be of sons of this world (i.e. who love this world and who live their lives committing sins, disobedience, etc.) for in this world there are deeds and no accounts but Tomorrow (Day of Account) there will be only account and no deeds (that could be done)."**

Sudden death was a detested thing in Islam because it comes to a person all of a sudden and gives him no time (to repent), he might be doing something evil and so his life will end on such a state.

The righteous predecessors (the reverend Companions and their followers) used to fear the bad end of one's life with a great fear. Sahl At-Tusturi said: "The Siddiqun (truthful persons) used to fear the bad end of one's life in any move or at any moment and they were described by Allah in the Holy Qur'an as: **'their hearts are full of fear'**" [Qur'an 23: 20]

The fear of the bad end (of one's life) should be present in front of one's eye in each and every moment for fear induces (the person) to work (i.e. do good deeds). The Prophet ﷺ said:

> **"Whoever fears (should) walk at night (i.e. begins early and work very hard to complete his journey; that is he races for good deeds) and who walks at night, reaches home (Paradise). Allah's good is expensive, Allah's good is Paradise."** [At-Tirmithi no. 2452].

But when the death of a person becomes very near and he is about die, he should have more hope in Allah and he should look forward to the meeting with Him for whoever likes the meeting with Allah, Allah likes the meeting with him. The Prophet ﷺ said:

> **"None of you (Muslims) should die but having a good thought of Allah, the All-Majestic, the All-Mighty."**

But most of the ignorant Muslim common folk depended on Allah's spacious mercy, pardoning, and forgiveness and kept on committing disobedience and did not abstain from doing sins, on the contrary, their knowledge of Allah's attributes (i.e. Forgiveness, Mercy, etc.) induced them to commit more sins and this is a destructive mistake and a destructive inference (of Allah's Attributes) for Allah is the All-Merciful, the Oft-Forgiving and (He is) the severest in punishment as Allah, the All-Mighty, stated in many of His Holy Verses; He the All-Majestic said:

> **"Declare [O Muhammad] unto My slaves, that truly, I am the Oft-Forgiving, the All-Merciful. And that My Torment is indeed the most painful torment."** [Qur'an 15: 49-50]

And He also said:

> **"Ha-Meem. The revelation of the book [this Qur'an] is from Allah, the All-Mighty, the All-Knower. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment,..."** [Qur'an 40: 1-3].

Ma'ruf Al-Karkhi said: "Your hope in the mercy of the One whom you do not obey is foolishness and disappointment (for you)." Some of the scholars said: "The One who enjoined that your organ (i.e. your hand) should be cut off for the stealing of 3 dirhams (1/4 of a gold coin), do not feel safe of his punishment in the Hereafter that it would be the like of it."

A Muslim should always be keen to pay back people's debts and give them their due rights for whatever right is with a person which is due to his (Muslim) brother, the latter will surely take it back on the Day of Resurrection. If the former has no rewards in his scale, the latter's sins will be laid on the formers scale of sins (and eventually be admitted to Hell). The Prophet ﷺ informed (us) that the believer's soul is hindered (from getting into Paradise) by his debts till they are paid on his behalf back to its owner.

The Bad End

Now I will explain things that cause the bad end (of one's life):

First - Delaying Repentance:

Turning in repentance unto Allah from all sins is an enjoined duty on every mature Muslim at any moment as is stated in the words of Allah:

> **"And all of you beg Allah to forgive you all, O believers, that you may be successful."** [Qur'an 24:31].

The Prophet ﷺ used to ask Allah's forgiveness one hundred times every day although Allah has already forgiven him his sins. Al-`Aghar Al-Muzni said that the Prophet ﷺ said:

> **"O people! Turn in repentance to Allah. Verily! I turn in repentance to Him one hundred times every day."** [Muslim 2702].

The Prophet ﷺ stated that the one who turn in repentance to Allah (sincerely) from a sin is as the one who has (committed) no sin. [Ibn Majah (4250) and this (hadith) have a sound chain of narrators]. One of the Satan's tricks by which he beguiles people is delaying repentance. He (Satan) insinuates to the sinner to delay his repentance for he has enough times to do that and if he wants to repent now and commits the same sin afterwards then his repentance will never be accepted again, and he will be of those who are admitted in Hell. Or he (Satan) insinuates to him (sinner) that who he (the sinner) reaches the age of fifty or sixty he may then turn into repentance - sincere repentance - and may retire in the mosque (for optional prayers) and may do many optional good deeds, but now he is in his youth hood and his golden age. So he should entertain himself and not to exhaust it with obedience.

These are some of Satan's tricks by which he induces people to delay their repentance. Some of the righteous predecessors (reverend Companions and their followers) said:

> "I warn you of 'I will' (i.e. do not say I will repent later) for they are (i.e. these words) one of Satan's most atrocious forces. The similitude of the firm believer who turn in repentance to Allah from each and every sin and at any time out of fear of the bad end (of his life) and out of love to Allah, and the careless one who delays his repentance as the similitude of a group of people who are on a journey and entered a village; the firm believer bought whatever helps him to complete

his journey and waited ready for the day to leave (the village) and the careless one would always say: "I will get ready tomorrow." Then the leader of the journey announced the departure and this careless one has nothing (to help him continue his journey). This similitude is for the people of this world; the firm believer never regrets on any thing when death comes to him but the careless sinner will say when he is resurrected from death: "O my Rabb (Lord), send me back (to the world) so that I may do good deeds in that world (which I left behind)."

Second - Hope in long life:

It is the reason behind the misery of many people when Satan beguiles them and makes them think that they have a long time to live and successive years in which one can dream of things and achieve them, so Satan induces them to spend these years achieving their hopes and making real their dreams and forgetting all about the Hereafter and making no mention of death and if one makes mention of death they feel annoyed because it makes their lives distressed and spoils their desires. The Prophet ﷺ warned us of these two things which is a great warning saying:

"I mostly fear for you two things: Following desires, and the long hope (in life); following desires hinders you from (accepting) the Truth (i.e. Islamic Monotheism, etc.), and long hope is (going to lead you towards) loving this world to a extent that you will stop thinking in the Hereafter and the Islamic obligations enjoined on you." [Ibn Abu Ad-Dunya narration with a weak chain of narrators. AI-Iraqi (commentary) on AI-Ihya (4/433)].

If a man loves this world more than the Hereafter, he will prefer it (this world) and strive hard to gain its delights, enjoyments and pleasures and forgets all about the Hereafter and all about building his `house' in Paradise near his Rabb with those whom Allah has favoured of the Prophets, truthful, martyrs, and the righteous ones, and best are those as a company.

Having short hope in life will appear (in one's deeds) as stepping towards doing good deeds and making good use of one's life for the days of one's life are preordained and one's breath is counted already and what passes away (of one's life) will never come back or restored, and on the way (of one's life)

there are many obstacles which the Prophet ﷺ mentioned in his hadith saying:

> **"Step towards (good) deeds before seven [obstacles hinder you from doing them (deeds)]:**
> **Do you wait but for abject poverty that makes you forget (Islamic obligations on you), extravagant richness, destructive diseases, detested senility, death, or Pseudo Messiah;**
> **(these are all) absent evils that are being waited or the Hour (which is also being waited) and it is more detested and harder (on you than all these)."** [At-Tirmidhi (2408) and he said: "This hadith is a sound one"].

Abdullah Ibn `Umar (may Allaah be pleased with them) said: The Prophet ﷺ once held my shoulders and said:

> **"Live in this world as (if you are) a wayfarer or a stranger (who will sooner or later leave the town he is staying in)."** And Ibn `Umar (may Allaah be pleased with them) used to say: "If you will live till night, do not wait for the next day (i.e. do not have hopes that you will live to the next day), and if you wake up in the morning do not have hope that you will live till night. And take (advantage) from your health for (the times when you are afflicted with) diseases (and can not perform any obedience) and take advantage of your life for death (i.e. do every possible obedience in your life before death comes to you for then no deeds can be performed." [Bukhari (11/190-200) and At-Tirmidhi no. 2334].

The Prophet ﷺ, guided the believers to the way they should follow to get rid of the long hope in life and to think thoroughly of (the truth of our existence in) this world; he ﷺ ordered them to remember death and visit the graves frequently, to wash the dead before putting them in their graves, to follow the funeral processions, to visit sick people and to visit the righteous people because all these matters awaken the heart and deliver it from its unawareness and lighten it (with the light of Truth and) with the things and affairs he will later face (in the Hereafter) in order to get ready for them. You will be (dear reader) provided with some details.

(A) - As for remembering death, it induces one to lead an ascetic life, and long for the Eternal World (in Paradise) and consequently it induces the person to strive in doing righteous deeds and not to incline to one's forbidden

desires in this world, which is not permanent. Abu Hurairah ﷺ narrated that the Prophet ﷺ said:

> **"Make mention of the destroyer of desires (i.e. death) very often."** [At-Tirmidhi no. 2049 and he said: "This hadith has a sound chain of narrators." It is also narrated by Ibn Majah no. 4258].

Ibn Umar (may Allaah be pleased with them) said that a man from Ansar[1] asked:

> **"O Messenger of Allah, who is the soundest of people and most generous (in manners)?" The Prophet ﷺ said: "The soundest of people and most generous in manners is the one who makes mention of death very often and prepares himself fully for it; Verily, these are the ones who are the soundest of people. They gained the honour in this world and the glory in the Hereafter."** [Ibn Majah no. 4259 with a weak chain of narrators. Ibn Abu Ad-Dunya also narrated it with a good chain of narrators; AI-Iraqi also narrated it in his book "Takhij Ahadith Al-lhya" (4/451)].

Footnote 1 ANSAR: The Companions of the Prophet ﷺ from the inhabitants of Madinah, who embraced Islam and supported it and who received and entertained the Muslim emigrants from Makkah and other places.

The person then thinks thoroughly of these dead people in the graves; weren't they once those of strong bodies, and of great wealth, commanding orders and forbidding (things), and this day (in their graves) their bodies are being eaten by worms and their bones are perished. Then this person thinks, can he escape death or death will inescapably take him and consequently prepares himself fully for the Hereafter by doing righteous deeds for they are the beneficial currency in the Hereafter.

(B) - As for visiting cemeteries and seeing graves, it is regarded as the best admonition for the hearts, when man sees these digged dark places and when; he remembers the moment when the beloved ones of the dead person pour sand over him after placing him in his tomb and closing it with some clay bricks, then they disperse away from him and inherit his money and own his properties (according to the Islamic laws of inheritance), and his women will marry other men after his death and after a little while he will be forgotten although he was the one who is obeyed if he ordered for something to happen and the one who is not disobeyed when he forbids something. When a person thinks of all that while visiting the cemetery, he will realize the benefit of the Prophet's hadith: **"Visit the graves for they remind you of death."** [Muslim narration no. 976]

(C) - Washing the dead and following funeral processions:
Turning the dead body of the dead from one side to the other while washing it is a great admonition (for us and for the one who does the washing) for when he (this dead person) was alive, none could turn him to any side or even get nearer to him except with his permission, and he may be of those who were of a great strength and a tremendous awe but now (as a dead) he is a unmoving body that the washer can turn it to the side he wants.

Mukhul Ad-Dimashqi used to say - whenever he sees a funeral: "Go ahead (i.e. and follow the funeral) for we will all going to die, (this is) a great admonition (for us), a swift unawareness (is our state in this world), the first and the last (of us) will go away (die) bearing no mind (out of fear)." Usman رضي الله عنه used to cry whenever he follows a funeral procession and stands on a grave. It was said to him: "When you make mention of Paradise and Hell-Fire you do not cry but whenever you stand near a grave you cry!" He said: 'I heard the Prophet ﷺ say:

> **"(Being in) the grave is the first stage of the stages of the Hereafter, if he (i.e. the dead person) was delivered [by Allah] safely from it, what follows it is much easier, but if he is not delivered from it, then that which is after (this stage) is much worse."** Ahmad and At-Tirmidhi narrated it. Ibn Majah and Al-Hakim said: "It is a sound hadith." [Al-Musnad (1/63), At-Tirmidhi narration no. 2309]

(D) - Visiting Righteous People:
Visiting righteous people awakens the heart and encourages the soul (to do righteous deeds) for when the visitor sees how the righteous people strive in doing good deeds and how they compete each other in doing obedience to seek the pleasure of Allah only, and to win His Paradise paying no attention to this world and its attractions for these hinder them from walking on the honoured path (i.e. Islamic Monotheism, obedience...). Allah, the All-Mighty, ordered His Prophet ﷺ to accompany such people and show perseverance in doing that:

> **"And keep yourself [O Muhammad] patiently with those who call on their Rabb [i.e. your companions who remember their Rabb with glorification, praising prayers, and other righteous deeds] morning and afternoon, seeking His Face, and let not your eyes overlook them desiring the pomp and glitter of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts, and his own affairs [deeds] has been lost.)** [Qur'an 18:28].

Al-Hasan was asked: "O Abu Hasan (father of Al-Hasan)! What shall we do? Shall we sit with people who make-our hearts in our mouths (out of fear)?" He

said: "By Allah! To sit with people who make you fear (now) so that you would feel safe later (in the Day of Resurrection) is better than sitting with people who make you feel safe (in this world) till fear comes to you (on the Day of Resurrection)."

Third - Loving the sin and getting used to it:

If a person gets used to any sin and ever repents from it, Satan (Shaitan) will seize his heart (over power it), and it (the sin) will be the only thing that he thinks of even in the last moments of his life, and if his friends induce him to utter the two testifications at time of death - so that the last thing he would say is "La ilaha-illa Allah [There is no God but Allah]" - sin will have control over his mind and he will utter only what he used to commit of sins. The following are some real stories:

> There was a man who used to work as an auctioneer in the market. When death came to him his sons induced him to utter the two testifications [i.e. saying: "Ashhadu Anna La lllaha IllaAllah Wa'anna Muhammadan Rasul Allah – There is no God but Allah and Muhammad is His Messenger]," the father only said: "Four and half, four and half."
>
> It was said to another: Say, "La ilaha-illa Allah" she said: "Many times she would say that she had got tired."
>
> It was said to a third person: Say, "La ilaha-illa Allah" but he sang.

And death may reach the person (who insists on committing sins) while he is committing the sin and he will meet Allah on such a state and He (Allah) would be angry with him. The Prophet ﷺ said:

> **"He who dies on something (i.e. doing it), Allah will resurrect him on the same state (he was in) before his death."** Al-Hakim narrated it and he said: "It is authentic according to the conditions that Muslim put for the authentic ahadith," and At-Thahabi agreed with him." [Al-Mustadrak (1/340)]

Fourth - Suicide:

If a Muslim is afflicted with a calamity and shows patience and seeks Allah's pleasure in that, this calamity will increase his rewards. But if the Muslim gives up (of Allah's mercy) and feels unsatisfied with his life and thinks that the best way to get rid of his problems and agonies is to commit suicide, in

that case he chose disobedience and incurred Allah's anger on himself and killed his own self without just cause. Bukhari narrated that Abu Hurairah ﵁ said: The Prophet ﷺ said:

> **"He who commits suicide by throttling shall keep on throttling in the Hell-Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire (forever)."** [Bukhari (3/180)].

Bukhari and Muslim, may Allah have mercy on them both, narrated that Abu Hurairah ﵁ said:

> **"A man witnessed the battle of Khaibar with the Prophet ﷺ, and he ﷺ said about a man claiming to be a Muslim: "This (man) is from the dwellers of Hell-Fire." When the battle began, the man [whom the Prophet ﷺ talked about strove satisfactorily and he was wounded badly. Then it was said to the Prophet ﷺ: "The man you talked about earlier strove in the battle satisfactorily and died (isn't he a martyr?!)." The Prophet ﷺ said: "To Hell-Fire (he shall go)." Doubt sneaked to the hearts of the Muslims. While being in such a state, it was said that the man did not actually die but wounded badly. When night came, the man could not bear the pains and killed himself (i.e. committed suicide). The Prophet ﷺ was told the matter and then he ﷺ said: "I bear witness that I am Allah's Slave and Messenger." Then he ﷺ ordered Bilal ﵁ to announce for people that: "None will enter Paradise but a believer. And verily, Allah may support this religion (Islam) with a wicked (sinful) man."** [Bukhari narration (6/125) and Muslim (111)].

Portents of Good End

The Prophet ﷺ informed us of some of the good end portents which if the person's death was with one of them then it will be a good omen and a glad tidings. Some of these portents are:

(1) -To utter the testification of faith [i.e. "La ilaha-illa Allah" - None has the right to be worshipped but Allah] at the time of death. Al-Hakim narrated that Mu`ath Ibn Jabal ﷺ said: The Prophet ﷺ said:

> **"He whose last words (in life) were ' La ilaha-illa Allah', None has the right to be worshipped but Allah shall enter Paradise"** [Abu Dawud narration (3116), Al-Hakim (1/351) and regarded it authentic hadith and At-Thahabi agreed with him].

(2) - To die as a martyr while striving to Allah's word (i.e. Islamic Monotheism) superior. Allah said:

> **"Think not of those who are killed In the way of Allah as dead. Nay they are alive, with their Rabb and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind [not yet martyred] that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers".** [Quran 3:169-171]

(3) - To die while preparing for a battle in Allah's Cause, or while performing Hajj (pilgrimage). The Prophet ﷺ said:

> **"Whoever is killed in Allah's Cause he is (regarded as) a martyr (he will gain the reward of that of a martyr) and whoever dies in Allah's Cause, he is a martyr."** Muslim and Ahmad narrated this hadith.

The Prophet ﷺ said - about the man who was performing Hajj and fell down from his she-camel and died:

> **"Wash him with water and (the leaves of) the lotte tree, and shroud him with two sheets and do not cover his head for he will be resurrected on the Day of Resurrection saying the "talbia " (devotional calls recited**

when one performs Hajj or Umra; they are as follows: Labbaika Allahumma Labbaik..O Allah, here I am responding, here I am worshipping You).

(4) - To die exactly after performing an obedience to Allah (i.e. this obedience be the last thing one did). Abu Huthifa ﷺ said that the Prophet ﷺ said:

> **"He who says 'La ilaha-illa Allah' [i.e. no one has the right to be worshipped but Allah] seeking Allah's Countenance (and pleasure) and is the last thing he does (in his life) will enter Paradise. And he who fasts a day seeking Allah's Countenance (and pleasure) and happened to be the last day in his life, will enter Paradise. And he who gives money as a charity seeking Allah's Countenance (and pleasure) and this was his lost thing he did, will enter Paradise."** (Ahmad 5/391).

(5) - To die while striving to defend the five things that the Islamic law preserved (for Muslims, i.e. none should transgress to deprive a Muslim from them) and they are: religion, soul, wealth, honour and mind. Said Ibn Zaid ﷺ narrated that the Prophet ﷺ said:

> **"He who dies while defending his wealth (from the one who wants to take it away from him by force) is a martyr, he who dies while defending his household (from those who want to cause harm for them) is a martyr, he who dies while defending his religion (i.e. fighting the disbelieving transgressors) is a martyr, and he who dies while defending his soul (from the one who wants to kill him) is a martyr."** (At-Tirmidhi and Abu Dawud)

(6) - To die because of one of the epidemic diseases. The Prophet ﷺ informed us of some of them; they are:

A - Plague: Anas Ibn Malik ﷺ narrated that the Prophet ﷺ said:

> **"Plague is a cause of martyrdom for every Muslim (who dies because of it)."** [Abu Dawud (4772), and At-Tirmidhi no. (1418 and 1421)].

B - Tuberculosis: Rashid Ibn Hubaish said that the Prophet ﷺ said:

> **"Dying during fighting in Allah's Cause is (the cause of) martyrdom, Plague is (a cause of) martyrdom (for every Muslim who dies because of it), dying because of delivery is (the cause of) martyrdom (for any Muslim woman) and tuberculosis is (the cause of) martyrdom (for a Muslim who dies because of it)."** (Ahmad 3/289)

C - Abdominal diseases: Narrated Abu Hurairah ؓ that the Prophet ﷺ said:

> **"He (a Muslim) who dies because of an abdominal disease is a martyr."** [Muslim no.1915]

D - Pleurisy: Jabir Ibn Atik narrated that the Prophet ﷺ said:

> **"The one who dies because of pleurisy is a martyr." (i.e. he will be given a reward equals to that of a fight martyr)** This hadith will later be narrated fully.

(7) - The dying of a (Muslim) woman because of delivery or in her after-birth state: Ubadah Ibn As-Samit ؓ narrated that the Prophet ﷺ said:

> **"And the woman who dies because of her son, after her delivery, her son will drag her with his umbilical cord to Paradise."** [Ahmad (4/201) and (5/323).

(8) - Dying because of drowning, being underneath debris, and bums: Abu Hurairah ؓ narrated that the Prophet ﷺ said:

> **"Martyrs are (of) five (kinds): The one who dies because of plague, abdominal diseases, drowning, and the one who dies underneath debris."** [At-Tirmidhi (1063) and Muslim no. (1915) the like of it].

Jabir Ibn Atik said that the Prophet ﷺ said:

> **"The martyrs other than being killed in Allah's Cause are, (of) seven (kinds): the one who dies because of plague is a martyr, the drowned (Muslim) is (regarded as) a martyr, the one who dies because of pleurisy is a martyr, the one who dies because of abdominal diseases**

is a martyr, the one who dies because of burns is a martyr, the one who dies because of being underneath debris is a martyr, and the (Muslim) woman who dies because of delivery is a martyr." This hadith was narrated by Ahmad, Abu Dawud, An-Nisai, and Al-Hakim who classified it as an authentic hadith and Ath-Thahabi agreed with him." [Ahmad (5/446), Abu Dawud (3111), An-Nisai (4/13-14) and Al-Hakim (1/352)].

(9) - To die on the Thursday night or on the daytime of Friday: Abdullah Ibn Amru ﷺ said that the Prophet ﷺ said:

> **"No Muslim dies on Friday or on the night of Thursday but Allah will deliver him from the trials of the grave."** [Ahmad (2/176) and At-Tirmidhi (1080) and he said "This is a strange hadith that has no connected chain of narrators"]

(10) - Sweat on the Forehead: Narrated Buraidah from Al-Husaib ﷺ that he said: The Prophet ﷺ said:

> **"A believer dies with sweat on his forehead."** [At-Tirmidhi no. (982), An-Nisai (4/6) and this hadith has a good chain of narrators]

Conclusion

At the end of this book, it is better to sum up some of the means that Allah made ways to lead Muslims to the good end (of one's life), and they are:

a) To fear Allah in secrecy and in public and to hold fast with that which the Prophet ﷺ gave us (of laws) for these are the ways of salvation. Allah, the All-Mighty said:

> **“O you who believe! Fear Allah [by doing all that He has ordered and by abstaining from all that He has forbidden] as He should be feared, and die not except in the state of Islam [as Muslims] with complete submission to Allah.”** [Qur'an 3:102]

And a (Muslim) slave should ward off sins completely for major sins lead one to Hell and persisting on committing minor sins will make them major sins. And the committing of minor sins and turning not in repentance to Allah nor asking his forgiveness will turn into "Ran" (covering of sins and evil deeds) on the heart. The Prophet ﷺ said:

> **“Beware of minor sins, (for they are) as travelling people who wanted to take a rest in a valley, this brought a piece of fuel wood and that brought another piece of fuel wood till they managed to cook their bread (or meal). If one commits minor sins persistently they will lead him to destruction (i.e. Hell-Fire).”** [Ahmad 5331].

b) Remembering Allah all the time:
He who remembers Allah all the time and the last thing he says in his life was: ‘La ilaha illa Allah’ [there is no true God worthy of worship but Allah], he would entertain the Prophet's glad tiding for he ﷺ said:

> **“He whose last words were ‘La ilaha illa Allah’ enters paradise.** [Abu Dawud (3116) and Al-Hakim (1/351) and classified it as an authentic hadith and Ath-Thahabi agreed with him].

Abu Dawud narrated this hadith and Said Ibn Mansoor narrated it from Al-Hassan that he said: The Prophet ﷺ was asked: ‘Which deeds are the best in Allah's view?’ He said:

"To die while remembering Allah very much with your tongue." [Al-Mughni by Ibn Quadamah 2/450].

O Allah make our deeds (in this life) the best ones, and the best of our days the days when we meet You and make us of those whom You have favoured with bounties in Your Paradise and Your Presence, and may Allah's prayers and peace be on our Prophet Muhammad ﷺ his households and Companions.